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travel and inquiry. He admits that no traveler who consults the old treaty-port residents will ever have courage to write his impressions. They all report that the longer one lives in China the less can one fathom the depths of the wily alien. To Mr. Ross China is the Middle Ages suddenly made visible. The narrow, crooked, poorly paved streets, where traffic filters painfully through the six-foot passage; the one-storied buildings, the lack of water-supply and public lighting, the absence of chimneys and window-glass, the low standard of cleanliness, all turn one back to the fourteenth century in Europe.

The toughness of the race fiber of the Chinese Mr. Ross attributes to the reckless manner in which the inhabitants are weeded out in infancy. Those infants that have not vitality to withstand the unhealthy conditions and neglect that surround them die out. Out of ten children born with us, about three die, says Mr. Ross. Out of every ten in China, eight die, but the two survivors hand down an inheritance of great vitality. The recklessness with which the race is increased, quite regardless of all ability to provide for it, seems to the author the crying evil of the nation. Nowhere else is human life held so cheap. The concubine has a legal status and her offspring are considered legitimate. Not one woman in a thousand in China remains a spinster. The race is blindly multiplied, when there is no longer room to raise more food for them.

In a census paragraph cited by the author there is a return of 14,000 souls for a country district of eleven square miles, nearly 1,200 to the square mile. Shantung reports 700 to the square mile.

One of the most interesting chapters in the book is that on the unbinding, body and mind, of the women. The missionary schools meet the current need of the women better than the government schools. With the unaccustomed liberty so suddenly granted, the restraints of a Christian education are almost a necessity. Indeed, it is encouraging to hear from this unprejudiced outside observer, and professor of sociology, of the good work done by the missionaries in China. Of the fourteen hundred Roman Catholics and the four thousand Protestant missionaries now working in China, Mr. Ross reports only good. The English missionaries, he says, concentrate chiefly upon evangelizing and translating, while the Americans work hardest in medical and educational fields. The British are more interested in the eternal welfare of the souls of the Chinese, while the Americans, with their democratic zeal for man, aspire to help them upward in the present.

This volume is popular and interesting, and will give a vivid impression to one who has not seen the country.

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MARTIN LUTHER: The Man and His Work. By ARTHUR CUSHMAN MCGIFFERT. New York: The Century Company, 1912.

All thinking people like to reconstruct for their own benefit certain historic figures, and every age recreates, in a way, the world's great men; so that history is being continually rewritten. These forceful personalities represent so much, stand for ideas and ideals so vital, that their influence is still active and formative. But the orientation of the human mind to truth and to truths differs from age to age, and the readjustment of historic views is itself a study. Within four hundred pages Dr. Mc-

Giffert has presented an excellent characterization of *Luther, the Man and His Work*. Few lives of great men are better known than Luther's, but wealth of material does not always make the biographer's task easy, and in this case, perhaps, it is for many reasons rather the more difficult. The slag of controversy is not yet cool, and Luther was one of the world's greatest controversialists. Theological battle was to him the breath of life, and he was a doughty warrior. But he was no Damascene blade, exquisitely fashioned and tempered, but rather a rude hammer, like Thor's, fitted for the breaking up of the nations. The things that are truisms to-day, trite commonplaces of thought and conduct, were scarce more than breathed in Luther's time, so it is the harder to make the average man and woman—living ever more and more within the immediate present—harder to make such realize how great Luther was and how much he accomplished. It is somewhat the fashion of our day to write history with as little saliency as possible, to make it a study in sepia or soft grays, for instance, to rehabilitate all the villains, and unfrock all the heroes, so that our loves and hates, our admirations and abhorrences, shall be pretty much on a level and all of a color. Fortunately, Dr. McGiffert does not so understand human nature and history, and has satisfied reason and imagination, both. He has presented his hero finely and humanly, and has retained Luther the genius, while not minimizing Luther the man. Much more the child of his age than was either Erasmus or Melancthon, we are made to perceive that his very humanness, his nearness to the people, was one of the greatest factors in his achievements. Weak on the constructive side as a statesman and political economist, Luther took his stand on the underlying verities of human life—the family and the home. As men are sometimes better than their political institutions and laws, so the moral sense of a great body of the German people had, in Luther's time, far outstripped certain ecclesiastical errors. Luther's own sturdy father was an instance in point. It was the ringing approval of Germany's conscience that gave power to the famous Theses. For once the man and the hour were surely coincident. Though lacking in reconstructive imagination, Luther was mercilessly clear-eyed as to the existent evils of society and of ecclesiastical life, evils which must be swept away before any social reconstruction was possible. Strong, rugged, coarse, but intensely human, he stands out in Dr. McGiffert's pages a very real figure. Luther performed two great services to life in general as well as to the modern world. The first was his recognition of the spiritual truth that the soul stands in direct and immediate relationship with God; and the second "lay in his recognition of the normal human relationships as the true sphere for the development of the highest religious, as of the highest moral, character."

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THE WORLD OF DREAMS. By HAVELOCK ELLIS. New York: Houghton Mifflin Company, 1911.

The work of Freud and Jung in the last twoscore years has tremendously stimulated the interest in and study of dreams and dream-life. Freud's *Traum Deutung*, which we believe has now been translated into English, has had notable influence on all the younger physicians. Havelock Ellis states that there are four ways of writing a book on